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kiutl, were celebrated. Pure entertainment had its place; and the use of "inverted speech" — that is, of phrases expressing the reverse of the intended meaning (p. 440) — is noteworthy. A point of interest in connection with the social life of the Tlingit is the social inequality of the clans, some of them being regarded as "high caste," and others as "low caste." Their relative importance, according to Swanton, resulted from the size of their towns and the proximity of the towns to trade-routes (p. 427).

Several chapters are devoted to the fundamental religious conceptions of the Tlingit. The world was peopled with an indefinite number of spirits (*y^{ek}*), each object having one principal and several subsidiary spirits. Powers of a specific character were credited to a great variety of real and mythical beings. Raven is the organizer of the present condition of the world. The killer-whale was held in reverence, though not to quite the same extent as among the Haida. Land-otters were dreaded, because they liked to abduct men and transform them into land-otter men. The Haida belief in spirits that brought wealth to those that saw or heard them was shared by the Tlingit. Conceptions of a hereafter were derived from men who had died and been restored to life. The home of departed souls was located above the plane of the world, and distinct quarters were allotted to those who had died by violence. Sickness and death were nearly always ascribed to witchcraft, relevant superstitions falling under the category of sympathetic magic. North Pacific coast shamanism, according to the author, reached its climax among the Tlingit. The shaman was more influential than among the Haida, and was generally of higher social standing. He possessed a number of masks, and was assisted by a number of helpers. He not only cured sickness, but was able to locate food-supplies and to destroy enemies in war. The influence of the social division of the tribe is seen in the fact that the spirits of Raven shamans were distinct from those of the Wolf phratry. The prominence of sea-helpers, such as killer-whales, is noticeably less than among the Haida (p. 465). Spirits were inherited from uncle to nephew, rarely from father to son. Sometimes the succession was determined, by the spirits themselves, before the shaman's death.

Even in this brief notice some mention should be made of the plates (Plates XLVIII—LVI) illustrating ceremonial hats and facial paintings of the Tlingit. The symbolical interpretations of the latter are frequently topographical, but also include references to mythological events. Realistic representations of animal forms are of special interest.

Robert H. Lowie.

FOLKLORE AS AN HISTORICAL SCIENCE. By GEORGE LAURENCE GOMME. Methuen & Co. London, 1908. xvi+371 p.

The title of this work gives a very inadequate notion of its contents. Under the captions History and Folklore, Material and Methods, Psychological Conditions, Anthropological Conditions, Sociological Conditions, European Conditions, and Ethnological Conditions, Professor Gomme discusses not merely the relation of folk-lore to history, but a variety of subjects more or less closely related to the scientific study of folk-lore. Indeed, the only chapter strictly devoted to the vindication of folk-lore as an historical science comprises but one third of the entire volume, and is explicitly regarded by the author as preliminary (p. xiii); in other words, it is rather an introduction to the study of folk-lore that the reader has to deal with.

In some of his general anthropological discussions, the author's theories will hardly go unchallenged. Thus, he confidently states that "at almost the first point of origin in savage society we see man acting consciously, and it is amongst his conscious acts that we must place those traces of a sort of primitive legislation which have been found" (pp. 212, 213). Again, Gomme postulates for the earliest stage of society a group without any tie of kinship operating as a social force, and would have us believe that the social insignificance of the purely physical relationship between even mother and child is attested by the inclusiveness of the corresponding Australian relationship terms (p. 232). In accordance with this view, the Arunta system of local totemism, independent of either paternal or maternal totems, is adduced as an instance of the primitive kinless type of organization (p. 266 *et seq.*). A notable difference between the author's attitude with respect to totemism and that of other English ethnologists is his complete dissociation of the religious from the social aspect of the problem. He is thus able to indicate remarkable totemic superstitions in modern Ireland, which he conceives as survivals from the more fully developed totemic system of belief of the early Britons (pp. 276-296). On other points, Professor Gomme closely follows the traditions of the English school. Thus he states that "it is now one of the accepted facts of anthropology that at certain stages of savage life fatherhood was not recognized," and uses this "fact" to explain the king's desire to marry his daughter in the European story of Catskin (pp. 59-64). It is the more gratifying to find him at other times judiciously critical of the comparative methods employed by some of his most distinguished fellow-students. This is particularly noticeable in his plea that "parallel practices are not necessarily evidence of parallels in culture," which leads him to reject Frazer's elaborate hypotheses (pp. 109, 110). That similarity in form does not necessarily indicate either an historical or a psychological unity of origin is also well illustrated in a comparison of European and African "junior right" (pp. 171-174). A point of equal value is made where the author indicates the specialization of primitive peoples in certain directions, with concomitant lack of development in other directions, the influence of cattle-rearing on every phase of Toda culture being used to illustrate the former tendency (pp. 227-230).

Most of the theoretical views referred to are propounded in the long discussion of Anthropological Conditions. The chapter on Psychological Conditions (pp. 180-207) contains a suggestive evaluation of the relative influence of tradition and persistently primitive psychological constitution on the development of superstition. Though some of the concrete instances cited to exemplify the second of these factors are not altogether convincing, Gomme's general principle, that, granting the overshadowing influence of tradition, the importance of the other element should not be minimized, will be recognized as sound. The fact that the work forms part of a series dedicated to English antiquities has largely determined the author's choice of illustrations. The chapters on Sociological and Ethnological (and, of course, that on European) Conditions are based almost entirely on European material. Here, as elsewhere, the author does not deal exhaustively with the subject; but his insistence on the necessity of studying customs and beliefs in their natural settings, instead of wresting them from their cultural context (pp. 305, 365), is worthy of popularization, whether his classification of survivals into tribal

and non-tribal items — that is, into elements once related with a tribal and a non-tribal social system — prove feasible or not.

Compared with some of his general ethnological views, Professor Gomme's conception of mythology and folk-tales seems rather one-sided. While rightly insisting on the foundation of folk-tales on the facts of real life (p. 128), he adheres rigidly to the theory in which it is assumed that myths are the serious philosophical conceptions of rationalizing primitive folk, and become folk-tales by a process of degeneration (pp. 129-150). That folk-tales may have existed simultaneously with serious myths, or may have become invested with a philosophical aspect at a later stage, is not even mentioned as a possibility.

The treatment of the more special subject indicated in the title of the book does not seem to me convincing. The point that folk-tales represent the everyday life of the primitive story-teller, which has been repeatedly urged by Lang, Hartland, and other English students, is, of course, well taken, and some of Gomme's illustrations are skilfully selected to enforce it; but extreme caution is required in inferring the pristine occurrence of an institution from an incident in folk-literature. The author's interpretation of the Catskin story has already been referred to. The youngest-son stories, which Gomme, like others, inclines to view as evidence for the former reign of junior-right (p. 313), may less artificially be accounted for by the principle of rhetorical climax. The question raised by Mr. Joseph Jacobs as to in how far the conception of folk-tales as documents of culture-history is modified by the undoubted occurrence of diffusion, is not dealt with. Indeed, incredible as it may seem in a work of this sort, the whole subject of diffusion is dismissed in half a dozen lines, in which the author states his conviction not only that diffusion cannot account for all parallels (in which most students will concur), but also that "diffusion occupies a very small part indeed of the problem, and that it only takes place in late historical times" (p. 153). The question how to account for similarities in South Pacific and American Indian folk-lore, or for the homologies more recently revealed by Jochelson and Ehrenreich between Siberian and North American, and North American and South American, mythologies respectively, — fraught as the data are with historical significance, — is wholly neglected. A hardly less serious deficiency is the absence of a thoroughgoing investigation of the historical value of oral tradition, — a point of extreme theoretical significance. While claiming an historical value for orally transmitted tales, Professor Gomme, without entering into a treatment of the theoretical question involved, merely shows that legends of historical personages or localities may conceivably, if written history and speculation are impressed into the service, yield a confirmation of already known facts, or explain why popular hero-myths cluster about an historical character. Two instances of traditional beliefs preserved through centuries, and verified by recent excavation, are mentioned in footnotes (pp. 30, 31, 45). A discussion of the direct historical value of tradition and of the distribution of folk-lore would seem to merit a much fuller treatment, and would greatly enhance the value of Professor Gomme's book.

Robert H. Lowie.